631 The Dag Rali are the most pious people in the Ahaggar. The
●781 majority of them are affiliated with the order of the Tijanyyah, al-
[794] though some of them adhere to the Sanusiyyah and the order of the Qādiriyyah; these affiliations seem to be purely formal, however, for, with a few exceptions, they do not follow the rites of these religious orders.

797 The activity of Father de Foucauld was particularly effective in this tribe. Because of his installation at Tamanrasset and later at his hermitage at Asekrem, Father de Foucauld was in constant contact with the Dag Rali. At first they were mistrustful of him, but they were not long in coming to him, and they were the first beneficiaries of his good deeds, for the Father went to them, caring for the sick and rendering them many services.

[622] Their chief, Ouksem ag Ourar, was a short, stocky man of average intelligence, but very crafty, especially when it was a question of material interest for him or even that of his people. /193/ He saw the benefit that he could draw from this getting together. Little by little the priest did his best to conquer him and win his affection, and he supported his interests with the authorities of Fort Motylinski. Thus, a few months later, Ouksem was completely won over.

[648] Ouksem gained a certain importance with the authorities, which made him proud and which he knew he owed to Father de Foucauld.

622 Later on he was a good help in the pacification of the Ahaggar.
631 During the dissidence of 1915, he showed himself very eager to please
797 us, which made Father de Foucauld write to General Laperrine:
[648] "Ouksem, chief of the Dag Rali, could not be better; he does not cease to make progress. It is evident that he is bent not only on being faithful, but on showing his fidelity in a dazzling way by his attitude." He did nothing without asking the Father's advice, and he followed this advice by creating a garden at the Ilaman wadi in
[777] order to use the waters which descended from the mountain. This garden was established, and to flatter this meritorious effort which was an example, Ouksem received the Medal of Agricultural Merit, a unique feat in the annals of the Tuareg even up to the present

771 They are little versed in the religion and are incapable of reading the Koran, with the exception of a few men among the Taïtok, [783] for example, or in the Sudanese tribe of the Kel es Souq. There 212 are very few marabouts among them, and those who are there, with a few exceptions, live there in a spirit more mercenary than anything else. Among the Tuareg there are no imam or mufti, and [346] /305/ mosques are reduced to simple prayer places formed of an alignment of stones.

[781] Many Tuareg do not follow the prescriptions of the Koran, and a few years ago some chiefs relied on the marabouts "to make their prayers for them!" Those who practice do it ostentatiously. 795 A great number are affiliated with religious orders, but they are 175 usually ignorant of the meaning of the rites. Thus, in the middle of the nineteenth century, the brotherhood of the Tijaniyyah was powerful among them. The majority of the people that the explorer Foureau met during his voyages in the Tassili were members, but he points out that there were also a few Qādiriyyah. Chief In Guéddassen and a certain number of nobles of the Ghat region were Senusi /Sanusiyyah sect. Ed./. So long as the Oulad Sidi Cheikh, who were the most important groups of the Tijaniyyah, fought France, the majority of the Tuareg remained attached to that brotherhood, but afterwards many of them adopted Senusism. The principal representatives of the Tijaniyyah in Tuareg country were the Tassili Ifora, whose zāwiyah of Témaçinine had been founded by one of them, El Hadj el Foki. His son Moussa acquired very great renown as a holy man, and so his tomb, located near the little palm grove, is honored by all the northern Tuareg.

The Tuareg of the Adrar des Iforas are affiliated with the Qādiriyyah and received the ouerd from Cheikh Bay, a former Kounta marabout from Teleya; he died a few years ago, and his renown extends over the whole Sahara. Among the Ioullimmiden, some tribes are Qādiriyyah (Kel es Souq) and others Tijaniyyah (Daoussahak).

The religious lukewarmness of the Tuareg is such that they do not always profess great respect for marabouts and very few of them make the pilgrimage to Mecca. When Duveyrier made his trip to Ghat (1860) there were some thirty pilgrims among the northern Tuareg (1); at the present time there are probably only three men

1. Op. cit., p. 413.

among the Ihăggaren who can be honored with the title of El Hadj.

But this tepidity does not always exclude fanaticism. Barth already mentioned that he had to face it during his trip and that he was assailed by questions and had to discuss different religious dogmas with some Tuareg; he extricated himself from this by a perfect knowledge of the Koran and of Moslem mores. /306/ Their religious ignorance makes them, at the same time, easy instruments in the hands of marabouts who have often profited from this to stir up hate for the Christians and to push them into a holy war, as was the case for the revolts of 1915 - 1916 - 1917. In spite of the bitter failures which resulted, their confidence in their thaumaturgy was not at all diminished.

At the present time there are several Koranic schools in the Ahaggar conducted by Arab marabouts and set up in the agricultural centers. They are mainly attended by Harratin children, for Tuareg children, who stay in their parent's camps, cannot go to them because they are too far away. A marabout family, originally from Cheurfa d'Aoulef (Tidikelt) settled in the Ahaggar some forty years ago and enjoys a great veneration. Not long ago it was fixed in the little center of Dar-Mouli, where it enhanced the value of the place, but as a result of the dryness of the spot it was moved to Esselissekine. There each year a great alms feast takes place, and all the Ahaggar Tuareg come. Its present chief, Moulay el Ouafi ben Moulay abd Allah is an example of piety, although still quite young, and he is surrounded by great respect.

In speaking of the Islamization of the Tuareg, Henri Basset said that the latter had taken almost nothing from Islam, except

sometimes the Koran as an amulet, but that they had kept its fatalism. (1) Many authors also take pleasure in pointing out

1. Essai sur la littérature des Berbères /Essay on the Literature of the Berbers/, p. 388.

their more than superficial polish in matters of Islamism.

In spite of all this, we must not exaggerate the degree of irreligion of the Tuareg. Since the French occupation, the action of marabouts who cross the country trading is growing slowly but surely. The state of lethargy into which the suppression of their life of brigandage has thrown them is gradually pushing them toward religion, and it is becoming more and more common to see young nobles kill time by reciting in front of a small Koran board.

Superstition is very strong in them. They have not succeeded in breaking away from their ancient beliefs, and they wear a quantity of amulets which are often pagan in origin (jackal's foot, lizard's head, hyena skin, etc.).

One observes certain noble families /307/ that, along with orthodox saints, invoke mysterious personages who can only be ancient minor gods they never got rid of. (1) In the old legends

1. Gautier, La conquête du Sahara, in Vermale, op. cit., p. 184.

of the Ahaggar, Father de Foucauld has found the names of some of them: Tamâres, Bourdân, Tâssoud, Ouerdaz, Noulana, Radès. The Ihaggaren used to call on them to make their wishes come true, but today these personages have fallen into oblivion, and only a few old people still remember their names. (2)

2. In Vermale, op. cit., p. 184.